The Present Degeneration of the Muslims and its only Remedy

Maulana Muhammad Ihtishaam ul Hasan Kandehlawi ر

Preface

نحمده ونصلي على رسوله الكريم

The well-informed know well of the special method of tabligh and the spreading of Deen that is in vogue for some time now. It is the special deep love and dedication of my leader and mentor, the cream of the virtuous, the exemplar of the scholars, Hadhrat Maulana Muhammad Ilyas ‎ر‎. (It is also in vogue on account) of the devotion and blessings of other saints and scholars of the Ummah as well as (their) practical participation.

An ignorant and sinful one like me was ordered by these luminaries to lift my pen and write of the method of tabligh and its need and importance so that it becomes easy to understand and explain. The benefit would thereby become widespread.

In carrying out this advice, a few words are presented that are a few drops of the rivers of the knowledge and recognition of these luminaries. It is also a few bunches out of the orchard of the Deen of Muhammad ρ that

was gathered very quickly. If the reader comes across any mistake or any shortcoming in it, then it is as a result of the mistake of my pen and my ignorance. We will be grateful and benevolent if they are gently corrected.

May Allaah Taa’la I cover my evil deeds and dark actions out of His benevolence and grace and may He bless us with good conduct on account of these blessed luminaries. May Allaah Taa’la I bless us with the treasure of His happiness and love and the spread of His beloved Deen and the obedience of His chosen Rasul ρ.

Dust at the feet of the Sages

Muhammad Ihtishaam ul Hasan

18 rabi’ uth Thaani 1358

Madrasah Kaashif ul ‘Ulum

Basti Hadhrat Nizaam ud Deen Auliyaa’

Dehli

الحمد لله رب العالمين والصلوة والسلام على سيد الأولين والآخرين خاتم الأنبياء والمرسلين محمد وآله وأصحابه الطيبين الطاهرين

About thirteen hundred and fifty years ago, the world was surrounded by the darkness of disbelief, deviation, ignorance and obliviousness. The moon of guidance and direction rose from the mountains of bat'haa. He enlightened the east and west, north and south, the whole world with his light. In twenty three years he took man to the level of development that the history of man cannot present anything similar. He gave the Muslims the lantern of guidance and direction, reformation and success, in the light of which, the Muslims remained on the way of advancement. They ruled the world with this grandeur and glory for centuries in such a way that whoever opposed them was destroyed to bits. This is an undeniable reality. However, it is the condition of the past. Repetition of it brings no solace, does not avail and brings no benefit since seeing that the present circumstances and conditions is an ugly mark on our lives and on the achievements of our predecessors.

If we look at the history of the Muslims over the last thirteen hundred years, then we learn that we were the only possessors of respect and honour, grandeur and glory, dignity and grace. However, when we look away from these pages of history at the present conditions, then we find ourselves having the greatest disgrace, lowliness, indigence and poverty. They have no strength or power, no wealth or treasures, no glory or grandeur, no brotherhood or unity; they have no good habits, no good character, no good actions, and no good conduct. Every evil is among us and we are very far from every good. Non-Muslims are pleased with our helplessness; they publicly display our weakness and make us a target of their laughter.

It does not stop here. Our liver, our youth who love modern civilization make a mock of the noble principles of Islaam. They criticize everything and make the Shari'ah not worthy of practicing upon, useless and futile. It is mind-boggling to note that why is that nation that gave the world to drink thirsty today? Why the nation that made others civilized and organized, uncivilized and disorganized today? Those who guide the nation foresaw this pitiable condition and made efforts for reform in different ways. However,

مرض بڑتا گیا جوں جوں دوا کی

The sickness increased proportionately to the medication taken

Today, when the condition is becoming from bad to worse and the time ahead is more dangerous and seems even darker, our silence and not making an effort is an unforgiveable crime. However, before we take any step of action, it is necessary that we ponder over the causes of why we are in the punishment of disgrace and lowliness. Various causes are given for this lowliness and humiliation and various means have been resorted to, so that it may be removed. However, every plan was proven fruitless. Due to this, our guides seem surrounded by fear and helplessness.

The reality is that up until now, proper diagnosis of our sickness has not been made. All the causes that explained are not the sicknesses in essence, they are symptoms. So, until and unless attention is not given to the sickness and the root cause will not be remedied, remedying the symptoms is not possible. Therefore, until we do not diagnose the sickness properly and we do not learn of the correct treatment, it is a great wrong to open our mouths regarding our reformation.

It is our claim that our Shari'ah is a complete divine law that will ensure our worldly and Deeni success

until the Day of Qiyaamah. There is no reason for us to diagnose our sickness ourselves and begin to treat ourselves. It is necessary for us to learn of our sickness from the Qur’an and then learn of the treatment from this centre of guidance and well-being and then remain firm upon it. Since seeing that the Qur’an is a complete plan of action until Qiyaamah, there is no reason for it to be deficient in guiding us through these delicate conditions. It is the promise of The Owner of the earth and sky that kingdom and ruler ship on earth is for the believers.

وَعَدَ اللهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ

Allaah Taa’la has promised those of you who have
Imaan and who do good actions that He will
definitely make them successors (of the rulers)
on earth [Surah Noor (Celestial Light) 24:55]

We have also been put at ease (by the promise that) the believers will always be overpowering the disbelievers and they will always be high and eminent and there is no helper or supporter for the disbelievers.

وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّ لَا نَصِيْرًا (٢٢)

If the Kuffaar were to fight you (in battle instead of
signing the treaty), they would turn their backs

(and flee from the battlefield) and then not find any ally or helper. [Surah Fatah (Victory) 48:22]

Help unto the believers is the responsibility of Allaah Taa'la I and He will always remain high and eminent.

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ (٤٧)

It has always been Our bounden responsibility to (obligatory, duty) assist the Mu'mineen (against their enemies). [Surah Room (Rome) 30:47]

وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (١٣٩)

Do not be weak (or lose courage against your enemies) and do not grieve (over your losses) for you shall be elevated (triumphant and in a superior position over your enemies) if you are (true) Mu'mineen (steadfast in Imaan, obeying Rasulullaah ρ and having full conviction). [Surah Aal-Imraan 3:139]

وَ لِلّٰهِ الْعِزَّةُ وَ لِرَسُوْلِهٖ وَ لِلْمُؤْمِنِيْنَ

All honour belongs to Allaah Taa'la, His Rasul ρ and the Mu'mineen [Surah Munaafiqoon (the Hypocrites) 63:8]

After pondering over the above mentioned verses, we learn that the respect, honour and grandeur,

eminence and success, and every greatness and goodness is linked to their quality of Imaan. If their relationship with Allaah Taa'la I and Rasulullaah ρ is firm (which is the objective of Imaan), then everything is theirs. And, Allaah Taa'la forbid, if there is weakness and laxity created in this relationship; then there will be total loss, disgrace and lowliness.

وَالْعَصْرِ ۙ(١) اِنَّ الْاِنْسَانَ لَفِىْ خُسْرٍ ۙ(٢) اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ تَوَاصَوْا بِالْحَقِّ ۙ۬ وَ تَوَاصَوْا بِالصَّبْرِ ٪(٣)

By the oath of time! (the passage of time that overtakes everything material)

Verily man is at a loss (in both worlds)…

Except those who have Imaan, who do good deeds, who encourage (urge and counsel) each other towards (remaining steadfast on and propagate) the truth and who encourage each other to exercise Sabr. [Surah Asr (Time) 103:1-3]

Our predecessors have reached the height of honour and we are at the height of disgrace and lowliness. We therefore learn that they were adorned with complete Imaan and we are deprived of this great blessing, just as Rasulullaah ρ told us,

سيأتي على الناس زمان لا يبقى من الاسلام إلا اسمه ولا من القرآن إلا رسمه .

مشكوة

A time will soon come when only the name of Islaam will remain and only letters of the Qur'an will remain.[1]

Now, the matter that deserves attention is that if indeed we are deprived of this true Islaam which is required of us by Allaah Taa'la I and Rasulullaah ρ and that has success and well-being attached to it, **then what is the method that will ensure that we attain this blessing once again?** What are the causes that have taken the soul of Islaam out of us and we have been left lifeless corpses? When we recite the Qur'an, and search for the underlying factor of the virtue of the Ummah of Rasulullaah ρ, then we learn that a great and lofty work was given to this Ummah on account of which they were given the honorable title of 'Khayr al Umam'.

The original objective behind the creation of the world is to recognize the being and qualities of Allaah Taa'la I. This is impossible until man is purified from all wrong and filth and he adorns himself with goodness and righteousness.

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[1] Mishkaat

Thousands of Ambiyaa were sent for this purpose and the chief of the Ambiyaa and Rusul was the completion of this objective and the following verse was revealed.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا
ط

Today I have perfected your Deen for you (leaving no room for additions or omissions), completed My bounty upon you (because Islaam is a complete and everlasting code of life) and chosen Islaam as your Deen. [Surah Maa'idah (the Set Table) 5:3]

Now because the objective is complete, every good and bad has been clearly explained. A complete system has been given to us. For this reason, the chain of Nubuwwah has come to an end and the effort that was taken from the Nabi or Rasul has been given to the Ummah of Muhammad ρ.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُوْنَ بِاللهِ ط

You (the followers of Muhammad ρ) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid from evil (kufr, shirk, wickedness, etc.) and believe in Allaah Taa'la I. [Surah Aal-Imraan 3:110]

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَي الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۭ وَاُولٰئِکَ ہُمُ الْمُفْلِحُوْنَ (۱۰۴)

There should be a group from among you (the Ulemaa and those adequately trained for this purpose) who invite towards (all that is) good, command (others to do) what is right (as accepted by all) and forbid (others from) evil (as perceived by all). These (people who do this) are indeed the successful ones (those who have reached their goal). [Surah Aal-Imraan 3:104]

The reason for being 'khayr al umam' (the best of nations' in the first verse is explained as that you spread good and stop evil. The second verse states that success and victory lies only with those who do this. **Not only this, in another place it is clearly explained that those who do not do this work are accursed and reviled.**

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِیْۤ اِسْرَآءِيْلَ عَلٰی لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ۭ
كَانُوْا لَا يَتَنَاہَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ذٰلِکَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ (۷۸)
لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ۭ (۷۹)

Those of the Bani Israa'eel who committed kufr were cursed on the tongues of Dawood υ and Isa the son of Maryam. That was because they were

disobedient and they overstepped the limits (of their religion). (Among the reasons for which they were cursed was that) They never prevented each other (did not abstain) from the evil that they used to carry out. Evil indeed was that which they did (not preventing each other from sinful acts). [Surah Maa'idah (the Set Table) 5:78, 79]

This last verse is further clarified by the following Ahaadeeth.

وفي السنن والمسند من حديث عبد الله بن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن من كان قبلكم كان إذا عمل العامل فيهم بالخطيئة جاءه الناهى تعزيرا فقال يا هذا إتق الله فإذا كان من الغد جالسه وآكله وشاربه كأنه لم يره على خطيئة بالامس فلما رآى عز وجل ذلك منهم ضرب قلوب بعضهم على بعض ثم لعنهم على لسان نبيهم داؤد وعيسى بن مريم ذلك بما عصوا وكانوا يعتدون والذي نفس محمد بيده لتأمرن بالمعروف ولتنهون عن المنكر ولتأخذن على يد السفية ولتأطرن على الحق اطرا أو ليضربن الله قلوب بعضكم على بعض ثم يلعنكم كما لعنهم

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ said, "When someone from the previous nations used to do a wrong act, then those who prevent these deeds would scold him and say,

‘Fear Allaah Taa’la.’ The very next day, he (the one who prevented) would associate with him and eat and drink with him as if he did not see him at all doing a wrong action the previous day. When Allaah Taa’la I saw this, He mixed the hearts of some with others and He cursed them upon the tongues of Dawood υ and ‘Isa bin Maryam υ. This is because they disobeyed Allaah Taa’la and overstepped the limits. By the being in whose control lays the life Muhammad you should definitely command the good and prevent the wrong and hold the hands of the ignorant and force them upon the truth, otherwise Allaah Taa’la I will mix some of your hearts with the hearts of others and you will be cursed just as they were cursed.”

وفي سنن أبي داؤد وإبن ماجة عن جرير بن عبد الله رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول ما من رجل يكون في قوم يعمل فيهم بالمعاصي يقدرون على أن يغيروا عليه ولا يغيرون إلا أصابهم الله بعقاب قبل أن يموتوا

Hadhrat Jarir bin Abdullaah τ narrates, “I heard Rasulullaah ρ saying, “If a person of a nation commits a sin and that nation does not stop him despite having the ability to do so, then Allaah Taa’la I will send His punishment upon them before they

die, i.e. they will be subject to different calamities in this world.”

وروى الأصبهاني عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لا تزال لا إله إلا الله تنفع من قالها وترد عنهم العذاب والنقمة ما لم يستخفوا بحقها قالوا يا رسول الله وما الاستخفاف بحقها قال يظهر العمل بمعاصي الله فلا ينكر ولا يغفر . ترغيب

Hadhrat Anas τ narrates that Rasulullaah ρ said, “ La illah ha illah continues to benefit those who say it and it removes punishment and calamity from them until they do not neglect its rights.” The Sahabah ψ asked, “What is neglect of its rights?” He ρ said, “When the disobedience of Allaah Taa’la will happen openly and it will not be rejected or changed.”

عن عائشة رضي الله عنها قالت دخل على النبى صلى الله عليه وسلم فعرفت في وجهه ان قد حضره شيئ فتوضأ وما كلم احدا فلصقت بالحجرة استمع ما يقول فقعد على المنبر فحمد الله واثنى عليه وقال يايها الناس ان الله تعالى يقول لكم مروا بالمعروف وانهوا عن المنكر قبل ان تدعوا فلا اجيب لكم وتسألوني فلا اعطيكم وتستنصروني فلا انصركم فما زاد عليهن حتى نزل (رواه ابن ماجة وابن حبان في صحيحه كذا في الترغيب)

Hadhrat Ayesha radiyallahu anha says, “Once, Rasulullaah ρ came to me. I recognized from his face

that some important matter has arisen. Rasulullaah ρ did not speak to anybody. He performed wudhu and went to the Masjid. I stood listening behind the wall of the room as to what he would say. Rasulullaah ρ ascended the pulpit and after praising Allaah Taa'la, he said, "People, Allaah Taa'la tells you to continue calling towards goodness and forbid others from evil before the time comes in which you will call Me and I will not respond, you will ask Me but I will not give you and you will seek My help and I will not help you." He did not say anything further and came down from the pulpit.

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا عظمت امتي الدنيا نزعت منها هيبة الاسلام واذا تركت الامر بالمعروف والنهى عن المنكر حرمت بركة الوحى واذا تسابت امتي سقطت من عين الله (كذا في الدر عن الحكيم الترمذي)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "When my Ummah will begin to take this world as great then the awe of Islaam will leave their hearts. And when they leave commanding the good and forbidding evil then they will be deprived of the blessings of revelation. And when they swear one another they will fall in the sight of Allaah Taa'la."

After pondering over the above mentioned Ahaadeeth we learn that leaving out commanding the

good and forbidding the evil is a cause for the curse and anger of Allaah Taa'la I. When the Ummah of Rasulullaah ρ will leave this work, they will be inflicted with great calamities and difficulties as well as lowliness and disgrace. They will also be deprived of all unseen help. All this is because they did not recognize their status and they were negligent of the work they were made responsible for. This is the reason why Rasulullaah ρ made commanding the good and forbidding the evil a characteristic of Imaan and a necessary part of it, and he made leaving it out a sign of weakness and frailty of Imaan. The following is stated in a hadith of Hadhrat Abu Sa'eed Khudri τ,

عن ابي سعيد الخدري رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول من راى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف الايمان (رواه مسلم والترمذي وابن ماجة والنسائ كذا في الترغيب)

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said, "Whoever among you sees a wrong deed, he should change it with hand. If he does not have the ability to do so, then he (should change it) with his tongue. If he does not have the

ability to do so, then he (should change it) with his heart, and this is the weakest form of Imaan."

Just as the last stage of Imaan is 'Ad'af (the weakest), similarly, the first stage is complete da'wah and complete Imaan. An even clearer hadith explaining this is the following one of Hadhrat Ibn Mas'ood τ,

ما من نبي بعثه الله قبلي إلا كان له في امته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون فمن جاهدهم بيده فهو مؤمن ومن جاهدهم بلسانه فهو مؤمن ومن جاهدهم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل . مسلم

It is the practice of Allaah Taa'la I that the Rasul leaves behind a group of his companions and those he nurtured. This group establishes the Sunnah of the Rasul and follow him correctly, i.e. they protect the Shari'ah in the condition and form that is was left in by the Rasul and they never let the slightest change come in it. However, the era of evil and trials came after this and such people were created who move away from the way of the Rasul. Their actions are against the call of the Rasuls and their actions are of such a nature that the Shari'ah has not commanded. So, the person who makes an effort with his hands

against them in establishing the truth and the Sunnah is a believer, and the one who cannot do so, but uses his tongue is also a believer, and he who does not have the capacity to do even this but he has his belief and firm intention against them is also a believer. However, after this, there is no level of Imaan. The boundaries of Imaan come to an end upon this; to the extent that now there can be no Imaan equal to even a mustard seed.

The importance and necessity of this effort has been explained by Imam Ghazaali J in the following way:

'There is no doubt in the fact that commanding the good and forbidding the evil is such a powerful part of Deen **that all things of Deen are linked to it.** In order to do this (effort), Allaah Taa'la I sent all the Rasuls. If, Allaah Taa'la forbid, it is kept away and their knowledge and practice is left, then, May Allaah Taa'la protect us, it necessitates Nubuwwah to be useless.

Religiousness, which is a characteristic of man's honour, will become weak and withered. Laziness and laxity will become common, deviation will become widespread, ignorance will engulf the world, there will be problems in every work, there will be infighting, communities will be destroyed, the creation will be annihilated and this destruction and

annihilation will be known when we will be presented before Allaah Taa'la to account for our deeds on the plains of resurrection.

Regret upon regret, that which was a danger has now come about. The eyes have witnessed it.

وَكَانَ اَمْرُ اللهِ قَدَرًا مَّقْدُوْرًا (۳۸ۙ)

Allaah Taa'la's command is a decreed affair (and none has the right to object to His commands). [Surah Ahzaab (the Armies) 33:38]

اِنَّا لِلهِ وَ اِنَّاۤ اِلَيْهِ رٰجِعُوْنَ (۱۵۶)ؕ

Verily we belong to Allaah Taa'la and to Him shall we return. [Surah Al-Baqarah (the Bull) 2:156]

The signs of this green and lush pillar have disappeared, the blessings of its reality and method has been destroyed, the coin of disgrace and lowliness has been stamped on people's hearts, a relationship with Allaah Taa'la from the heart is no more, (people) have become like fearless animals following their carnal desires, and it is difficult to find a true believer on the earth, nay, it is impossible to find one who will tolerate the rebuke of proclaiming the truth.

If a believing man has to make an effort to remove this destruction and damage, if he has to strive to

revive this Sunnah and if he has to stand up taking this load and lifts his sleeves, coming into the field (of effort), then definitely he will be a special and outstanding person amongst the creation.'

The words in which Imam Ghazaali ؒ has explained the importance and necessity of this work is sufficient to make us aware and awaken us.

A few reasons for our negligence with regards to this important duty is explained below,

The first reason is that we have made this duty special with the 'Ulemaa. However, the address of the Qur'an is general and includes every individual of the Ummah of Rasulullaah ρ. The lives of the Sahabah ψ and those of the best of eras is testimony to this.

It is great ignorance on our part to make the effort of commanding the good and forbidding evil special to the 'Ulemaa and having hope in them and leaving this work. **The work of the 'Ulemaa is to show the true path and to indicate to us the straight path. It is the work of others to make the creation practice and walk along this path.** The following hadith points towards this,

ألا كلكم راع وكلكم مسئول عن رعيته فالامير الذي على الناس راع وهو مسئول عنهم والرجل راع على أهل بيته وهو مسئول عنهم والمرأة راعية على بيت بعلها وولده وهى مسئولة عنهم ةالعبد راع على مال سيده وهو مسئول عنه فكلكم راع وكلكم مسئول عن رعيته . بخاري ومسلم

Note well that all of you are shepherds and all of you will be questioned about his flock. So, a king is a shepherd and he will be questioned regarding his subjects. A man is a shepherd over his house folk and he will be questioned about them. A woman is a shepherd over the house of her husband and his children and she will be questioned regarding them. A slave is a shepherd over the wealth of his master and he will be questioned regarding it. All of you are shepherds and all of you will be questioned regarding his flock.

This has been clearly explained in the following way,

الدين النصيحة قلنا : لمن ؟ قال : لله ولرسوله ولأئمة المسلمين وعامتهم .

مسلم

Rasulullaah ρ said, “Deen is advice.” The Sahabah ψ asked, “For whom?” Rasulullaah ρ replied, “For Allaah Taa’la and His Rasul and the leaders of the believers and the general Muslims.”

Assuming that it is the work of the ‘Ulemaa, then too, the circumstances of the time demand that everyone involves themselves in this work and gets ready to raise the word of Allaah Taa’la I and protect this great Deen.

The second reason is that we understand that if we are firm in our Imaan, then the deviation of others is of no harm to us as is understood from the following verse,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۭ

O you who have Imaan, take care of your own selves (guard your own Imaan also while advising others). He who has strayed (from the truth) cannot harm you [Surah Maa’idah (the Set Table) 5:105]

However, in reality, the objective of the verse is not what is apparently understood because this meaning is totally against the wisdom of Allaah Taa’la I and the teachings of Shari’ah. **The Shari’ah of Islaam has kept communal life, communal reformation and communal development as essential.** It has also kept the Ummah as a body such that if there is pain in a single limb, then the entire body will be restless.

In essence, no matter how much man progresses and reaches perfection, there will definitely be such people who will leave the straight path and become involved in deviation. There is consolation for the believers in the verse that as long as you are firm on guidance and the straight path, then there is no fear of harm from those people who have strayed and left the straight path.

Also, the basic guidance is that man accepts the Shari'ah of Muhammad ρ together with all the commandments. And commanding the good and forbidding the evil is one of the commands of Allaah Taa'la I. The following statement of Hadhrat Abu Bakr τ emphasizes this,

عن أبي بكر الصديق رضي الله عنه قال أيها الناس إنكم تقرءون هذه الآية يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا عَلَيۡكُمۡ اَنۡفُسَكُمۡ‌ۚ لَا يَضُرُّكُمۡ مَّنۡ ضَلَّ اِذَا اهۡتَدَيۡتُمۡ‌ؕ **فإني سمعت رسول الله صلى الله عليه وسلم يقول إن الناس إذا رأوا المنكر فلم يغيروه اوشك أن يعمهم الله بعقابه**

Hadhrat Abu Bakr τ said, "O people, you read this verse,

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا عَلَيۡكُمۡ اَنۡفُسَكُمۡ‌ۚ لَا يَضُرُّكُمۡ مَّنۡ ضَلَّ اِذَا اهۡتَدَيۡتُمۡ‌ؕ

I have heard Rasulullaah ρ saying that when people witness something against the Shari'ah, and they do

not change then it is probable that Allaah Taa'la will inflict a general punishment upon them."

The research scholars have also taken this meaning of the verse. Imam Nawawi ﺭ writes in the commentary of Sahih Muslim,

'According to the research of scholars, the meaning of this verse is that when you fulfill that which you are commanded to do, then those besides you cannot harm you. Just as Allaah Taa'la I states,

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰی ۚ

None shall be burdened with (suffer punishment for) the load (the sins) of another (because each person will be responsible for his/her own actions). [Surah Faatir (the Creator) 35:18]

When this is the state of affairs, then commanding the good and forbidding the evil is one of the things we have been commanded to do. So, if someone has fulfilled this command and the person addressed did not practice, then there is no reprimand or rebuke for the advisor. This is because he has fulfilled his responsibility of commanding and forbidding. It is not his responsibility for the other person to accept. And Allaah Taa'la knows best.'

The third reason is that the masses and the special class, the scholars and the ignorant, everyone has become despondent of reformation and they have conviction that the progress and development of the Muslims is difficult and impossible. When a system of reformation is presented before someone, then he gets the response that how can the Muslims now progress when they do not have rule and government, nor wealth or weapons, nor a central location, no power and no unity.

The religious class, especially – out of their own thought – has decided that now it is the fourteenth century, the time of Nubuwwah has passed a long time ago, now the degeneration of the Muslims is inevitable. Therefore, effort is useless. It is correct to say that as we go further away from the time of Nubuwwah, the rays from the lamp of Nubuwwah becomes correspondingly weaker. However, it does not mean that effort should not be made to preserve the Shari'ah and the Deen of Muhammad ρ. This is because if this was the case, and our pious predecessors – Allaah Taa'la forbid – understood this meaning, then there would be no way for this Deen to have reached us today. **In fact, there is a need to take this work and stand up with more determination and fervor looking at the progress of each era.**

It is surprising to note that the religion that is totally based on effort and striving, today its practice is free from it, whereas at various places in the Qur'an and Hadith the lesson is taught that the person who performs optional Salaat the entire night, who fasts and the one who makes Dhikr can never be equal to the who is restless out of worry for the reformation and guidance of others.

The Qur'an has emphasized striving in the path of Allaah Taa'la and the virtue and rank of a Mujaahid.

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا (۹۵) دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا (۹۶)

The Mu'mineen who sits back without excuse cannot be equal to those who strive in Allaah Taa'la's way (for Allaah Taa'la's pleasure) with their wealth and their lives. Allaah Taa'la has elevated the stages (status) of those who strive in His way with their wealth and lives over those who sit back. Allaah Taa'la has promised the Most Beautiful (Jannah) for each of them (the Mu'mineen who strive as well as those who do not). (However,) Allaah Taa'la has preferred (increased the rewards for) those who strive over

those who sit back (without an excuse) by granting them a tremendous (mighty) reward…

(in the form of) many ranks (above the rest), forgiveness and mercy from Him. Allaah Taa'la is Most Forgiving, Most Merciful. [Surah Nisaa (the Women) 4:95, 96]

Although the meaning of jihad in this verse is to present one's self in the face of enemy so that the word of Islaam can be raised and kufr and shirk can be obliterated and be overpowered. However, if we are deprived of this great blessing, then we should never fall short in striving and making effort to the best of our ability and capacity. This small effort and striving will take us forward slowly. People are making an effort for Deen today; we should open the path for them.

There is no doubt that Allaah Taa'la I has promised to protect the Deen of Muhammad ρ. However, our effort and striving is desired of us. The fruits of the efforts of the Sahabah ψ corresponded to the effort they made and they were blessed with unseen help. We also follow them. If we make an effort to follow in their footsteps and get ready to raise the word of Allaah Taa'la and to spread Deen, then definitely we will be blessed with the help of Allaah Taa'la I and unseen help.

إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ وَ يُثَبِّتْ اَقْدَامَكُمْ (٧)

If you will assist (in the propagation of the Deen of) Allaah Taa'la, Allaah Taa'la shall assist you (in all your affairs) and keep your feet firm (against all opposition). [Surah Muhammad 47:7]

The fourth reason is that we think that if we are not practicing upon these things and we are not worthy of holding this position, then with what face should we advise others. However, this is clear deception from our nafs (carnal self). When we have to do a certain task and we have been commanded to do it by Allaah Taa'la I, then there is no scope for hesitance. We should begin the work understanding it to be the command of Allaah Taa'la I, then Allaah Taa'la-willing, this very effort and striving will be a means of firmness resoluteness and punctuality. It is impossible that we make an effort and strive in the work of Allaah Taa'la I and He, the Most Beneficent, the Most Merciful does not look at us with the gaze of beneficence. The following hadith supports this contention.

عن أنس رضي الله عنه قال قلنا يا رسول الله لا نأمر بالمعروف حتى نعمل به كله ولا ننهى عن المنكر حتى نجتنبه كله فقال صلى الله عليه وسلم بل مروا

بالمعروف وإن لم تعملوا به كله وانهوا عن المنكر وإن لم تجتنبوه كله .

رواه الطبراني في الصغير والاوسط

Hadhrat Anas τ reports that we said, “O Rasul of Allaah Taa’la, we do not command the good until we do not practice fully upon it and we do not prevent evil until we do not stay away totally from it.” **Rasulullaah ρ said, “No. In fact, you should command the good even though you do not practice fully upon it and you should prevent the evil even though you do not stay totally away from it.”**

The fifth reason is that we understand that the establishment of Madaaris, the lectures and advises of the ‘Ulemaa, the presence of the Khanqahs, the writing of Deeni books and the publication of magazines is a branch of commanding the good and forbidding the evil and the obligation of it is fulfilled by these means. There is no doubt that it is very important for these institutes to be established and remain so. It is also very important to aid them because whatever aspects of Deen we find shining out, they are in essence the blessed effect of these institutions. However, if we look carefully, then we learn that these institutions are not sufficient for our present day needs and it is open error on our part to suffice only on them. The reason for this is that we

can only benefit from these institutions if we have enthusiasm and desire for Deen and respect and honour for religion.

Fifty years ago, there was enthusiasm and desire in us and the Imaan within us was shining out. That is why these institutions were sufficient for us. Today however, the efforts other nations has destroyed our Islaamic enthusiasm totally and instead of having desire and inclination towards religion, we have hatred and are indifferent towards it. In such conditions, it is necessary to begin a special separate effort which will cause the masses to become connected to Deen, interest and inclination for Deen will be created in them and their sleeping enthusiasms will be awoken. Then, we will be able to benefit from these institutions according to their greatness. Otherwise, if disinclination towards Deen and opposition increases, then leave out benefitting from them, it will be very difficult for these institutions to remain.

The sixth reason is that when we take this work to others, then they face us with adversity. They reply with harshness and disgrace and degrade us. We should know that this work is deputizing the work of the Ambiyaa (peace be upon them) and that difficulties and troubles is a specialty of this work. In

fact, the Ambiyaa tolerated much more difficulty and hardship in this path. Allaah Taa'la I says,

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِىْ شِيَعِ الْاَوَّلِيْنَ (١٠) وَمَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ (١١)

Undoubtedly We have sent Rusul before you to the previous groups (past nations).

(However, instead of following the Rusul) They (the people) ridiculed (and denied) every one of the Rusul that came to them. [Surah Hijr 15:10,11]

Rasulullaah ρ said that no Nabi or Rasul faced more hardship and difficulty in the path of calling towards the truth than what I have.

So, when the chief of both the worlds, our master and chief faced all these hardships and tolerated all these difficulties, then we are his followers and we have stood up taking their effort. We should not worry about these difficulties and we should tolerate them with composure.

From this discussion we have learnt our real sickness is weakness and feebleness of the soul of Islaam as well as weakness and feebleness of the reality of Imaan. Our Islaamic interests have been destroyed and our strength of Imaan has been obliterated. Once degeneration sets into something, then definitely

every good aspect attached to it will also degenerate. The cause of this degeneration is leaving the original thing upon which the entire Deen is based and that is commanding the good and forbidding the evil. It is quite apparent that a nation can never progress until its individuals are beautified with goodness and greatness.

Therefore, our only remedy is that we take up this duty of tabligh in such a way that the strength of our Imaan will increase and our Islaamic passions and interests will increase, we will recognize Allaah Taa'la I and Rasulullaah ρ, and we will bow our heads before the orders of Allaah Taa'la I. For this we have to adopt the method that the chief of the Ambiyaa and the Rasuls adopted in order to reform the Arabs.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

There is definitely an excellent example in Allaah Taa'la's Rasul ρ [Surah Ahzaab (the Armies) 33:21]

Imam Maalik J refers to this in the following words,

لن يصلح آخر هذه الامة إلا ما أصلح أولها

The latter part of the Ummah of Rasulullaah ρ will never be reformed until that method which reformed the first part is not adopted

Rasulullaah ρ was alone when he stood up taking the call of truth. He had no companion or someone that thought like him. He had no worldly power behind him. Self opinionated and self made leaders reached the limit and there was no one to listen to the truth and no one was ready to obey. This is especially with regards to the Kalimah of truth. When he ρ stood up making tabligh of it, then the hearts of every individual of the nation was opposed to it. In these conditions, what was the power behind a poor, unknown person without any helper that caused the entire nation to be pulled towards him. Ponder for a moment, what was the thing that he called the creation towards and the one that got it always remained his? The world knows that it was a single lesson that was before him and it was the original objective which he presented to the people.

اَلَّا نَعْبُدَ اِلَّا اللهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللهِ ط

That we worship none other but Allaah Taa’la (we proclaim that we are Muslims and monotheists), that we do not ascribe any as equal (as partner) to Him and that we do not take each other as gods

besides Allaah Taa’la (we do not worship any Prophet, saint, scholar). [Surah Aal-Imraan 3:64]

He prevented them from worshipping and obeying anything but Allaah Taa’la I - who is alone and has no partner. He broke of any relation or link to anyone else and stipulated a system of practice and said that we should not turn towards any other direction.

اِتَّبِعُوْا مَا اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَ لَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ

Follow what has been revealed to you from your Rabb and do not leave Him aside to follow other friends (who are unable to deliver their promises). [Surah A’raaf (the High Wall) 7:3]

This was the original teaching that Rasulullaah ρ was commanded to propagate. This was the path given to Rasulullaah ρ as well as to those who follow him.

اُدْعُ اِلٰى سَبِيْلِ رَبِّکَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ ہِيَ اَحْسَنُ ؕ اِنَّ رَبَّکَ ہُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَ ہُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ (١٢٥)

Call (the people) to the path of your Rabb (Islaam) with wisdom and beautiful counsel (providing encouragement instead of causing resentment) and debate (with proof) with them (the Kuffaar) in a manner that is best (without driving them further away from Islaam). Indeed your Rabb knows best who strays from His path and He

knows best who are the rightly guided ones. [Surah Nahl (the Bee) 16:125]

قُلْ ہٰذِہٖ سَبِیْلِیْۤ اَدْعُوْۤ اِلَی اللہِ ؔ عَلٰی بَصِیْرَۃٍ اَنَا وَمَنِ اتَّبَعَنِیْ ؕ وَسُبْحٰنَ اللہِ وَمَاۤ اَنَا مِنَ الْمُشْرِکِیْنَ (۱۰۸)

Say (to the people, O Rasulullaah ρ), "This is my way; I call towards (the worship and love of) Allaah Taa'la with insight (with a deep understanding of the reasons and proofs for my beliefs), as well as those who follow me (they also call towards Allaah Taa'la with insight, wisdom, foresight and conviction). (After understanding these reasons and proofs, I too declare that) Allaah Taa'la is pure (free from having equals), and (by declaring this) I am not from the Mushrikeen." [Surah Yusuf 12:108]

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَاۤ اِلَی اللہِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِیْ مِنَ الْمُسْلِمِیْنَ (۳۳)

Whose speech can be better than the one who calls (others) towards Allaah Taa'la (by inviting them towards Islaam and good deeds), who (practices what he preaches when he also) performs righteous deeds, and (humbly) says, "I am from the Muslims (those who submit to Allaah Taa'la)." [Surah HaaMeem Sajdah 41:33]

So, the original objective and the duty of life of Rasulullaah ρ was to call the creation of Allaah Taa'la towards Him, to show the true path to the lost and to show the path of guidance to those who went astray. In order to develop and further (irrigate) this objective, thousands of Nabis and Rasuls were sent.

وَ مَآ اَرْسَلْنَا مِنْ قَبْلِکَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِیْ اِلَیْہِ اَنَّہٗ لَآ اِلٰہَ اِلَّآ اَنَا فَاعْبُدُوْنِ (٢٥)

We sent revelation to every Rasool before you (O Muhammad ε, telling them) that, "Without doubt there is no Ilaah but Me, so worship Me only." [Surah Ambiyaa (the Messengers) 21:25]

When we look at the pure life of Rasulullaah ρ and the blessed lives of the other Ambiyaa, then we learn that the objective and goal of each one of them was one – to develop conviction in the being and qualities of Allaah Taa'la I - the Rabb of the worlds, besides whom there is none worthy of worship. This is the essence of Imaan and Islaam and it is for this reason that man was sent to the world.

وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِیَعْبُدُوْنِ (٥۶)

I have created man and Jinn only to worship Me (besides their various other functions, the most important objective of creating them is for them to recognise who

Allaah Taa'la is). [Surah Dhaariyaat (the Winds that Disperse) 51:56]

Since seeing that the objective of life has been clarified and we have learnt the sickness and the type of remedy for it, so there will be no difficulty in the method of treatment. Taking this into consideration, whatever method of treatment is chosen, Allaah Taa'la-willing; it will prove to be beneficial and positive.

Out of our incomplete understanding, we have stipulated a plan of action for the success and progress of the Muslims. In reality, it could be said to be an example of Islaamic life and the life of the pious predecessors. A brief sketch of it is presented below:

The first and most important thing is that every Muslim should turn his attention away from worldly pursuits and objectives and make raising the word of Allaah Taa'la, the spreading of Islaam and practice upon the commands of Allaah Taa'la I his goal. He should make a firm pledge that he will obey every command of Allaah Taa'la I and make an effort to practice upon it. Similarly, (he should pledge) that he will not disobey Allaah Taa'la I. He should remain

firm upon the following plan of action in order to complete this goal:

1. A person should make an effort to learn the Kalimah Tayyibah with proper pronunciation and he should learn and remember the meaning and understanding of it. He should have concern to mould his life according to it.

2. A person should be punctual upon Salaat. He should keep in mind all the etiquettes and conditions and perform it with total humility and devotion. He should have the honour and grandeur of Allaah Taa'la I before him in every posture as well as his own servitude and low status. In summary, he should make an effort to perform his Salaat in such a way that it is deserving of being presented in the divine court. A person should continuously make this effort and ask of Allaah Taa'la I the divine ability to practice. If a person does not know the method of performing Salaat, then he should learn it as well as all those things that have to be read in Salaat.

3. A person should create a connection with the Qur'an from deep within his heart. There are two ways to attain this.

A) A person should recite the Qur’an for a certain amount of time every day. He should do this while concentrating on the meaning and purport of the verses. If a person is not a scholar and he does not understand the meaning and purport, then he should recite the Qur’an without understanding the meaning. He should understand that my success and well-being is hidden within it. It is a great blessing to simply recite the verses. It is also a cause for goodness and blessings. If a person cannot even read the words, then he should spend some time daily in learning the Qur’an.

B) A person should have concern for the learning of Qur’an and Deeni knowledge for his children and the children (boys and girls) of the locality. This should be given priority.

4. A person should spend some time remembering Allaah Taa’la I and in pondering. a person should enquire from a Shaykh of Tasawwuf and one who follows the Sunnah what he should recite, otherwise, he should recite the third Kalimah, Durud Sharif and Istighfaar a hundred times daily while pondering over the meaning. A person should put his heart into it and sit with peace of heart while reciting. Great virtue for this has been mentioned in the Ahaadeeth.

5. A person should take the next Muslim to be his brother; he should be courteous and brotherly with him. He should respect and honour him because of him being a Muslim. He should stay away from all those things that will be a means of causing him difficulty or harm.

A person should practice upon these things and make every other Muslim practice upon it as well. The method of this is that a person should free some of his time for Deen and he should encourage others to serve Deen and spread Islaam.

It is great misfortune and a calamity not to take out some time in order to spread and develop the Deen that the Ambiyaa tolerated different types of difficulties for, and the Sahabah and the pious predecessors spent their lives in and they sacrificed their lives for it in the path of Allaah Taa'la I. This is that great duty for which we are suffering on account of not fulfilling it.

Initially, the purport of being a Muslim was that a person spends his life and wealth, honour and respect in order to spread Islaam and raise the word of Allaah Taa'la. The person who fell short in this was understood to be very ignorant. However, it is cause for great sadness that we call ourselves Muslims and we witness Deen dying before us, yet we turn away

from making an effort to spread and develop Deen. **In summary, we have become disgraced and down trodden because of leaving raising the word of Allaah Taa'la – which is the objective and primary duty of a Muslim's life and progress and success is related to it in this world as well as the Aakhirah.** Now we have to adopt our original objective and we have to make it a part of our lives and a real work. This is so that the mercy of Allaah Taa'la I can come to the fore and we can be blessed with success and goodness in the Aakhirah. This does not mean that we leave all our work and become totally involved in this effort. What it means is that just as man is linked to other worldly pursuits and is involved in doing them, he should take this work to be important and take out time for it. When a few people are ready for this purpose, then they should spend a few hours in their own locality on a weekly basis, three days in the areas close by, forty days in far off areas. They should make an effort that every Muslim. Rich or poor, trader or worker, landlord or farmer, scholar or ignorant should take part in this effort and adhere to these aspects (discussed above).

The Method of Doing the Work

A minimum of ten people should come out for Tabligh. First, they should choose one among themselves as the leader (ameer). They should collect in the Masjid. They should perform wudhoo and perform two rak'at nafl Salaat (on condition that it is not a forbidden time).

After this Salaat, the brothers should join and turn to Allaah Taa'la I, and ask His help, success, aid and divine ability. They should make Du'a for steadfastness and resoluteness. After Du'a, they should silently make the Dhikr of Allaah Taa'la I and leave. They should not involve themselves in futile talk. When they reach the place where they have to do tabligh, they should jointly make Du'a. They should make Gasht (move around) the locality and gather the people. They should first make the people perform Salaat and then make them promise to do the actions explained above. In this way, they should make others ready. They should go with these local people to the homes around them and make the womenfolk perform Salaat and emphasize upon them to be punctual upon it.

A group should be made of those who are ready for this work and a leader from among them should be chosen and they should start the effort under his guidance. Their work should then be monitored. Every person involved in tabligh should obey the leader and the leader should serve those under him and make matters easy for them. He should not be lax in encouraging them and sympathizing with them. He should consult with those under him in matters that require consultation and they should practice upon that which is in accordance to the consultation.

The etiquettes of Tabligh

This work is an important act of worship of Allaah Taa'la I and it is a great blessing. It is standing in place of the Ambiyaa. The amount of etiquettes is proportionate to the greatness of the work. **The objective of this work is not to guide others. It is however for one's reformation and expression of one's servitude.** It is obeying the command of Allaah Taa'la I and a means for drawing the pleasure of Allaah Taa'la I. Therefore, the following aspects should be learnt and then practiced.

1. A person should utilize his own means for meals, transport accommodation etc. to the best of his

ability. He should also spend on his needy companions if he has the ability.

2. A person should serve those who do this work and he should give them encouragement. He should take this as a blessing. He should also not be lax in respecting and honouring them.

3. A person should be completely humble before the general Muslims. While speaking, he should be soft and have a happy countenance. He should not look down upon or hate any Muslim, especially, with regards to the ‘Ulemaa’ – one should not fall short in respecting and honouring them. It is necessary to respect, revere, honour and admire these blessed personalities just as it is necessary to respect, revere, honour and admire the Qur’aan and Hadith. These are the personalities whom Allaah Taa’la I has blessed with the Qur’aan and Hadith. It is disgracing Deen to disgrace the ‘Ulemaa’ of truth. This is a cause for the anger and wrath of Allaah Taa’la I.

4. In ones free time, one should study Deeni books and sit with those who follow the Shari’ah who know about the teachings of Allaah Taa’la I and Rasulullaah ρ instead of lying, backbiting, fighting, causing corruption and involving one’s self in futility. Especially during the days while

out in tabligh, one should stay away from futile talk and futile activities. A person should spend his free time in the remembrance of Allaah Taa'la I, in worry (for the Ummah), in reading Durud Sharif, seeking forgiveness, learning and teaching.

5. A person should earn pure sustenance from permissible ventures and he should spend sufficiently. He should also fulfill the Shar'i rights of his family, relatives and other close people.

6. A person should not begin discussing a debatable ruling. He should only call towards Tauheed and propagate the fundamentals of Islaam.

7. A person should beautify and adorn all his actions and speech with sincerity of intention. This is because a small action done with sincerity is a means of drawing goodness and blessings and brings great recompense. Without sincerity there is no benefit in this world, nor is there any reward or recompense in the Aakhirah.

   When Rasulullaah ρ was sending Hadhrat Mu'aadh τ as the ruler of Yemen, then he asked Rasulullaah ρ for advice. Rasulullaah ρ said that give due importance to sincerity in works of

Deen because a small action done with sincerity is sufficient.

Another Hadith states, “Allaah Taa’la I only accepts those actions that were done solely for Him.”

Another hadith states, “Allaah Taa’la I does not look at your faces or your wealth but He looks at your hearts and your deeds.” Therefore, the most important thing is that this work is done with sincerity. There should be no room for show and flaunting. The development and progress of the work is proportionate to the sincerity therein.

A brief summary of the work has been presented before you. Sufficient light has also been thrown on the necessity and importance of the work. However, we have to see that to what degree will this plan of action guide us in these present circumstances of restlessness and uneasiness. To what degree will it remove our difficulties? For this, we have to once again turn to the Qur’aan. This effort of ours has been referred to as a profitable trade in the Qur’aan. It has encouraged us in the following words,

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ (١٠) تُؤْمِنُوْنَ
بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ
لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ (١١) يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَ يُدْخِلْكُمْ جَنّٰتٍ تَجْرِىْ مِنْ
تَحْتِهَا الْاَنْهٰرُ وَ مَسٰكِنَ طَيِّبَةً فِىْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

(۱۲) وَ اُخْرٰی تُحِبُّوْنَہَا ؕ نَصْرٌ مِّنَ اللہِ وَ فَتْحٌ قَرِیْبٌ ؕ وَ بَشِّرِ الْمُؤْمِنِیْنَ (۱۳)

O you who have Imaan! Should I not show you a trade (something that requires a small capital outlay and promises tremendous profits) that will save you from a painful punishment (Jahannam)?

(The trade is that you) Believe in Allaah Taa'la and His Rasul ρ and strive in Allaah Taa'la's path (to propagate Islaam) with your wealth (possessions) and lives (selves). This is best for you (for your prosperity in both worlds) if you but knew.

(When you do this,) Allaah Taa'la shall forgive your sins and enter you into Jannaat beneath which rivers flow and into wonderful mansions in the eternal Jannah. That (and not the temporary gains of this world) is the supreme success.

(In addition to the above,) Another (bounty that you will receive for this is one) that you love (because you will see it in this world, and that) is help from Allaah Taa'la and a near (imminent) victory (over your enemies). Give (this) good news to the Mu'mineen (because only they can have this). [Surah Saff (the Rows) 61:10-13]

There is mention of a trade in this verse whose first profit is salvation from a painful punishment. The

trade is that we believe in Allaah Taa'la I and Rasulullaah ρ and we strive with our lives and wealth in the path of Allaah Taa'la I. This is the effort that has complete goodness for us, if we have the least bit of understanding. All our shortcomings and mistakes will be forgiven at once and we will be granted great blessings in the Aakhirah. This is great success and triumph. Not only this, everything else that we desire will also be given to us, and that is profit, help and success in this world as well as overpowering and rule over the enemy.

Allaah Taa'la I has asked two things from us.

First is that we have Imaan in Allaah Taa'la I and Rasulullaah ρ.

Second is that we strive with our lives and wealth in the path of Allaah Taa'la I. We are guaranteed two things in lieu of this. Jannah in the Aakhirah accompanied by eternal peace and tranquility, and help and success in this world.

The first thing that is desired of us is Imaan. It is quite apparent that the nature of our way is that how could we attain true Imaan.

The second thing that is desired of us is Jihaad (striving). Although, in essence, Jihaad means to face

and fight the disbelievers, **but in reality, the nature of Jihaad is to raise the word of Allaah Taa'la I and to bring about the laws of Allaah Taa'la I.** This is the original objective of our movement.

Therefore, we learn that a good life after death and the blessings of Jannah is dependent upon believing in Allaah Taa'la I and Rasulullaah ρ as well as striving in His path. Similarly, a good life in this world and the benefitting from the blessings of this world is also dependent upon it, i.e. that we believe in Allaah Taa'la I and Rasulullaah ρ and strive in His path.

When we do this work, i.e. believe in Allaah Taa'la I and Rasulullaah ρ and we beautify ourselves with good deeds, then we will become deserving of authority and rule on earth. We will also be given control and power.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا
اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَ
لَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا ؕ

Allaah Taa'la has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. And He will certainly grant (great)

strength to the Deen that He has chosen for them and will certainly replace their fear with peace (on condition that) they worship Me and do not ascribe any as partner to Me. [Surah Noor (Celestial Light) 24:55]

This verse promises the entire Ummah that governance will be given in lieu of Imaan and good deeds. This became apparent from the era of Rasulullaah ρ and remained so through the era of the Khulafaa'. Consequently, Arabia was conquered in the era of Rasulullaah ρ and the other countries were conquered in the era of the rightly guided khulafaa'. After this, although not concurrently, but now and then, this promise became apparent at the hands of other pious kings and Khulafaa'. This will continue to happen as is explained in the following verse,

إن حزب الله هم الغالبون

Indeed the group of Allaah Taa'la only is the overpowering

We therefore learn that there is no other way of living a life of peace, tranquility, respect and honour other than by adhering to this path and dedicate our individual and collective (types of) strengths.

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا

Hold fast onto the rope of Allaah Taa'la (Islaam and particularly the Qur'aan as understood by the sayings of Rasulullaah ρ and the pious predecessors) all of you together, and do not separate (because Allaah Taa'la's mercy lies in unity). [Surah Aal-Imraan 3:103]

This is a brief plan of action which is in reality an example of an Islaamic life and the life of the pious predecessors. For some time now, this plan of action is being implemented in Mewaat. The result of this broken effort is that the people of this area are progressing on a daily basis. The blessings and fruits of this work can literally be seen in these people. There is hope in Allaah Taa'la I that all calamities and difficulties will be removed and He will bless us with a life of honour, respect, peace and tranquility by adopting this method of life. Our lost peace will once again be attained.

وَ لِلّٰهِ الْعِزَّةُ وَ لِرَسُوْلِهٖ وَ لِلْمُؤْمِنِيْنَ

All honour belongs to Allaah Taa'la, His Rasul ρ and the Mu'mineen. [Surah Munafiqoon (the Hypocrites) 63:8]

I have tried to clear my objective. However, this is not a collection of prescriptions but it is a sketch of a plan of action that a chosen servant of Allaah Taa'la

I (My guide and mentor Hadhrat Maulana Muhammad Ilyaas ‌ﺭ) has took up and had dedicated his life to this blessed work. Therefore, it is necessary for you never to suffice on reading and understanding these lines. One should learn this effort and take a lesson from witnessing this practical example of this sketch. One should then make an effort to place one's life on this sketch. My only objective is only to turn your attention towards this.

میری قسمت سے الآہی پائں یہ رنگ قبول پھول کچھ میں نے چنے ہیں
ان کے دامن کیلئے

The colour of acceptance lies in my lot from my sustainer

I have chosen a few flowers for Him

وآخر دعوانا أن الحمد لله رب العالمين والصلوة والسلام على رسوله محمد

وآله وأصحابه أجمعين برحمتك يا أر

حم الراحمين

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